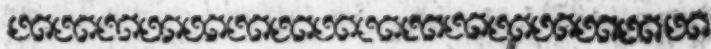


THE
BISHOP of *Bath* and *Wells's*
Thanksgiving-Sermon
FOR THE
P E A C E,

Preach'd before
Both Houses of Parliament,

IN THE
Cathedral-Church of St. PAUL,
on *Tuesday* 7th of *July*, 1713.





ANNE R.



Hereas We are informed, That the Right Reverend Father in GOD, Our Right Trusty and Well-beloved George Lord Bishop of Bath and Wells, hath Ordered Robert Knaplock of Our City of London, Bookseller, to Print the Sermon Preach'd by him at Our Cathedral-Church of St. Paul, London, on Tuedday the Seventh Day of July Instant, being the Day Appointed by Us for a General Thanksgiving for the Peace; and the said Robert Knaplock having, by Leave of the said Bishop, humbly Petition'd Us to Grant him Our Royal License for the sole Printing and Publishing the said Sermon, during the Term of Fourteen Years: We are graciously Pleas'd to gratifie him in his Request; and accordingly Our Will and Pleasure is, and We do hereby Grant unto the said Robert Knaplock Our License for the sole Printing and Publishing of the Sermon above-mentioned, for and during the Term of Fourteen Years: And We do hereby strictly forbid all other Persons whatsoever to Print or Publish the same during the Term aforesaid, without the Consent of the above-named Robert Knaplock, or his Executors or Assigns, as they will answer the contrary at their Peril.

Given at Our Court at Kensington, the Seventeenth Day of July, 1713. In the Twelfth Year of Our Reign.

By Her Majesty's Command.

BOLINGBROKE.

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A
S E R M O N

Preach'd before

Both Houses of Parliament,

I N T H E

Cathedral Church of St. *Paul*,

On *Tuesday*, July 7. 1713.

Being the Day appointed by Her MAJESTY for a
General Thanksgiving for the

P E A C E.

By the Right Reverend Father in God
GEORGE, Lord Bishop of *Bath and Wells*.
Heper

Publsh'd by Her Majesty's Special Command. K.

L O N D O N :

Printed for Robert Knaplock, at the *Bishop's Head* in
St Paul's Church-Yard. 1713.

Price Three Pence.



P S A L M cxxii. 7.

Peace be within thy Walls, and Plenteousness within thy Palaces.

THIS Psalm is one of those, which are called the Psalms of *Degrees*, or *Ascents*; and are supposed to have been purposely indited for the solemn Processions of the Children of *Israel*; when they went up to *Jerusalem*, either upon Stated or Extraordinary Festivals; and there ascended the Mount of the Temple: entering its Gates with the Voice of Joy and Thanksgiving, with Hymns and Melody; and received answerably by the *Levites*, in an alternate Chorus, with mutual Gladness and Benedictions.

And it has pleased God, in his Goodness to *these* Kingdoms, to put a happy End to a Necessary and Victorious, but Tedious Consumptive War; and to bring *Us* at last to the joyful Festival of a long desired Peace. And the Piety of Her Majesty has thought it fit and dutiful, that the Thanks to God for this great Blessing should be paid with the greatest Solemnity: and that the general Joy which the People have every where conspired to express at its Publication, should not only be gratefully and devoutly testified by them to the Divine Majesty in all their Religious Congregations throughout their several Cities and Places of Habitation, a-part; but

be unitedly presented up to him by this great Assembly, the States of the whole Kingdom; and our Joint Thanks offered in the most Authentick manner, and as Enacted before Him.

So are the *Tribes* of our *Israel*, the Princes and Elders of the People, by the Direction of their Sovereign who sits on the *Throne of Judgment*, Victorious as *David*, and Peaceful as *Solomon*, come up now to the Great House of God in our Metropolis. *Our Feet stand within these Gates*, and we appear before the Throne of the Almighty, as a People that are at *Unity within themselves*; and conven'd to the same Holy Purpose, *to testify unto Israel, to give thanks unto the Name of the Lord*.

And this pious August Assembly so come up, I, like one of those Ancient Priests, take leave to welcome, as from the Top of the Degrees, with the first Words of the Text; after the manner of the Greetings of the *East*, and in the comprehensive Phrase of the Holy Language; *Peace be unto you: Peace*, as it was then understood; Quiet and Security, Health and Prosperity, heavenly Grace and Benediction, all Joy in this Life and in that to come.

Peace in this large full Sense (and may God be pleased to give it you) was the Meaning of this customary Salutation. But whether the Word, as it stands in the Text, be taken in that Latitude; or in the restrained Signification, to which the Occasion of the Day may more particularly apply it: the Sentence it makes up might have been understood by the Psalmist, not only as I now used it, as a hearty Wish and Prayer for *Peace*; but as a glad Annunciation of it, either already come, or certainly to be expected. And the better to consider the present
Duty

Duty of the Day, by the direction of the Words I have chose for it, you may be pleased to take them in that double Construction; both Congratulatory and Precatory. *Within thy Walls Peace IS Come, and Plenteousness Returning; or, MAY there be Peace within thy Walls, and Plenteousness within thy Palaces.*

The Words of the Text are not incapable of the First Construction. And our Glad Minds may be most willing to lay hold of it, and ready to break out into the most joyful Congratulations among our selves, and the highest and most exulting Thanksgivings unto our God.

For, to the greater Glory of the Almighty, and Honour of his Vicegerent over us, and for our greater Joy, we may truly affirm, that this Day of Peace is with much more Reason to be Congratulated, than that of the most Celebrated Victory gained by us in any the most Fortunate Year of a Long War.

For our Joy then was not so Unchristian, as to rejoyce over the Destructions we had made, and to Insult over slain Enemies: This Nation has always been a more honourable Adversary; and given the Vanquished more Generous Treatment. It was a Joy for our own Deliverance, for a Check given to Hostile Fury, for the Repression of the Invaders, and for the Abasement of the Haughty: for the Hopes of their Reduction to Reason, and of that Peace which we have now obtain'd.

The Triumph now is for an Intire, Finish'd Victory; over not the Enemy only, over War it self: A Triumph truly Christian, and which comes nearest to that of the Last Day; a Triumph over Death and Destruction.

In any Christian Country, the Place from which I speak can give but cold encouragement, hardly Allowance, to any but a Defensive War. War, if we consult our Religion, must be highly Necessary, to be in any Degree Just. And, if it be not; a Thanksgiving to God for its Success is an Open Affront: it is a kind of Blasphemy. It is to Boast before him of the Breach of his Laws; and to suppose the Righteous Judge of all the Earth to have decided the Cause in favour of our Iniquity. And even in a Just War, such as we have Wag'd; and for the Victories of which we have returned Due, and, as we Piously Presume, Acceptable Thanks: to persist longer in it than is necessary, is to change the Side; to begin to War against the Gospel; and by a bold Appeal to provoke the Almighty to judge for himself, and to condemn us in a Sentence he may leave to be executed by the Adversary. This is one, and to a Christian the most dreaded, Danger of a Protracted War. And for a Delivery from This, a Pious Queen and People are most chiefly to be Felicitated: Congratulated, not only for securing to themselves the Fruit of their Success, but for the Grace God has given them to resist the Flattering Temptations of it; to Quell in themselves all rising Provocations of Animosity and Revenge; and to return from this State of Nature (as it is falsely called, unless of degenerate corrupt Nature) unto the State of the Gospel, and unto a full uninterrupted Obedience to the Kingdom of Christ *Blessed are ye, Peace-makers; Blessed, as the Children of God.*

But the long Continuance of War might not be much less disagreeable to our Temporal Interests, than to our Spiritual. It was that, in which the Care of our selves, but more especially of our

our near Neighbours, at first engaged us: And by the Success God has been pleased to give us, those who lately were again Distressed, are now again Mighty; and from being narrowly Straiten'd, are very amply Enlarged. And it was high Time that we should have leave at last to think of our selves; and should remember, we too were a Nation depending upon Commerce, and that ought to look to our own Balance, and Merchant-like to consider in what End a long ceasing of Profit and vast Increase of Loss must necessarily determine; that we are an Island, divided from the Territories of the Continent, and not plac'd by Nature a Barriere between them; that our Wealth and our Strength is from the Sea, and that the Vessels that Import our Riches must Defend them. It was Peace, that was to restore us to our selves, and to our true Situation; that should return our Ships, and our Mariners, to their right Use; and put us in a Capacity of recovering, by the only proper Method, the Treasure we had so largely wasted. And This it is, we are now congratulating: Rejoycing, as those who have been out on a long Voyage, and thorough great Perils are Returned: Welcoming one another Home; and Glad, that we are arrived at the Haven where we would be: Paising the Lord for his Doings: and declaring the Wonders that he doeth for the Children of Men.

The natural Courage of our People pushes them on to mingle in the Quarrels of our Neighbours; and foreign Conquests, glittering in our Annals, make those glorious Days appear to have been the Happy. But as a painted Battle, with all its Horrors, may be an agreeable Entertainment to the Eye: So the Reigns, that are Read with Delight, may have been Lived in with Misery.

Misery. Those Acquisitions abroad, when made to our selves, are known to have been ruinous to our Country. It was drained of Natives, to overcome Strangers; and vast Subsidies went out, to purchase the less substantial Spoils of Trophies and Glory. And the Issue generally was this; that the Present Generation was impoverished by the Foreign War, and the Next harass'd with a Civil. So little to our Advantage was the extending of Territories, and *subduing of the Proud*; in those Ages, of Military Tenure, and unacquainted with the Benefit of Commerce. But less now is that Boasting Motto of the *Romans* to be the Ambition of our Isle; no more than it was theirs, to excell in Painting or Carving. To her it belongs, to maintain her own natural Barriere, that which was given her *by the most High, when He divided to the Nations their Inheritance*; to preserve to Her self, through all its wide Extent, the Correspondence of the bordering World: like the *wise Woman* in the Proverbs, to see that her Merchandise is good, and that it brings her Food from far; to seek Wool and Flax, and to Work it willingly with her Hands; to look well to the Ways of her Household, and not to eat the Bread of Idleness: This is the Business and Glory of our Island: So will her Children rise up, and call her Blessed; and her Husband, the Prince, have no need of Spoils. To this, our proper Condition, the Wisdom of our Excelling Governess has brought back her Household: And for this, Her Works will Praise Her in the Gates; and she that feareth the Lord, directs us to Thank Him.

It may be enough to have given, in the Cause of the Continent, so ample a Demonstration of our Good-nature, Valour, and Riches: to have engaged so heartily in it; to have fought so many

ny glorious Battles, and bestow'd so many
Thousands of Lives, and Millions of Money,
upon it: enough has been sacrificed to those
Considerations. And it was as fit we should
give a Specimen of Domestick Prudence;
and shew, that our Courage, however Natural
to us as to some of our Animals, was yet un-
der the Government of Reason; and to Pursue
or Retreat, as it should direct: that our Cha-
rity was not so indiscreet, as wholly to exhaust
our selves; and leave us without a Reserve for
any yet nearer, and more urgent, Occasion.
The common Burthen, laid equally at first, and
in ~~some~~ due Proportion, upon the several Shoul-
ders of the United; had in process of Time,
and by various Movements, so shifted its Si-
tuation, and came to press so unequally; as
to be the heavy Labour of the one, and the
Exercise of others, one crouching and bending
under it, and ready to faint, while the other
went vigorous and erect, with a Hand still at
Liberty for their wealthy Industry. The
transfused Blood had ran so freely from the
whole Body of the Kingdom, and by so many
open'd Veins, that though the Patient might
not yet be sensible of the Loss, the Skilful
had reason to apprehend a fatal *Deliquium*.
The only Consolation was, that our Enemies
suffered more: and this was the usual Con-
gratulation, that we were not as Miserable, as
where the War raged. For that Difference
indeed, we were to give God Thanks: but in-
finitely more, for that which he has now put,
between our Late, and our Present Condition.
Henceforth, by the Grace of God, we may
compare our selves not with the Miserable,

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but the Happy : even with those that lived in that Flourishing Opulent Condition in which the late Wars found us ; and which some Lovers of War would have us forget, but the Sons of Peace may hope to regain.

Neither is it to be wonder'd, if the Satisfaction upon this Happy Change be not yet intirely Universal. Some, notwithstanding so many repeated Disappointments, may have still entertain'd vast impracticable Hopes ; without any Consideration of the many Dangers, and great Inconveniences, that might much more probably have attended us : like hot, eager Pursuers, in a Successful Wing of an Army, commanded to make a Halt ; who may speak of nothing but lost Advantages, and think not of the Reasons obliging the General to it, who had the whole Battle in his View, and the Safety of All in his Care. The War too has been now so habituated to us, as to grow almost a Part of the Constitution ; and like some Excrescencies of the Body, which have got their Veins and Ligaments, may not be taken off, without some complaint of the Parts adjoining. As our Trade likewise long stopt in its great Channels, and diverted to others less Beneficial, or Detrimental to the Country, may, when it returns to run freely in its old and full Course, leave some not so Fruitful or Wastful Corners less plenteously supplied. But these particular Inconveniences, following upon Peace, are not to be Imputed to That, but to the War : as the Pain of a Wound received, but not felt, in the Heat of a Fight, is not to be charg'd afterwards upon the
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the Repose, and the Application for a Cure. These Complaints are what was to be expected, whenever the War should end; and would have grown more, and louder, the longer It had continued. And we are therefore now to Congratulate our selves that their time is come, and that they will in a little while be over: as we do, that the other Burthens, which else too would have increased and multiplied upon us, have henceforth their fix'd Period of a few Years, in which they must determine.

Such Causes have made it our Duty to congratulate before the Great God, who *Maketh Peace, and createth Evil*, the great Blessing of Peace: Just and Honourable, I may say, in the Condition, in which by the Events of his over-ruling Providence we are Placed; and in that respect safe likewise and advantageous. But the Safety and Advantages, which we may have in Prospect, as well as the Duration, are not to be mention'd before him, without due Submission to his All-wise and Almighty Pleasure: nor to be expected from him, but upon our hearty Prayers and Endeavours. And those the Words of the Text bespeak from us, as they stand Translated, and taken in the Sense I mention'd in the Second Place: *MAY Peace be within thy Walls, and Plenteousness within thy Palaces.*

And in this hearty Wish, and devout Prayer, all no doubt will unanimously agree: however they may differ in the Affirmative of the Congratulation. In this they will concur for their own Interest: or, more Honourably and

Christianly, for that of their Country and Religion. Led by the Direction of this Psalmist, *for their Brethren and Companions sakes, they will wish to Ferusalem Prosperity; and for the sake of the House of the Lord their God, they will seek to do her Good.* This must certainly be the Common Prayer of all, and without any Dissent; that *Peace*, in its most extended Sense, *may be within our Walls, and Plenteousness*, with all its Affluence, *in our Palaces.*

And now Her MAJESTY, in Her Wisdom and Goodness, has secur'd our Walls from all Enemies without; and the most difficult part of this Great Work of *Peace* is no longer the Object of our Wishes, but become the Argument of our *Thanksgiving*: What have we left to Pray, but that in order to the Preserving of this Peace, and to the Reparation of our Losses, and Restauration of our Plenty; all our Domestick Contentions, and little Wars at Home, should cease; all our Desires for Peace being now reduced and contracted into This only, that it should be, in the narrow and strictest Acceptation, *WITHIN our Walls.*

For This we are now to Pray to God; but as that which he expects likewise from Us; who are therefore to join our Endeavours, and to understand the Words, not only as expressing a Wish or Prayer; but as an Admonition of Duty, and Exhortation to its Performance; *LET Peace be within your Walls.*

And this is the Peace that must be allowed on all hands to be Necessary, Honourable, Beneficial, and Safe; to agree with the Maxims both of Religion and Worldly Piety. As
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on the contrary, nothing certainly can be more opposite to the Spirit of Christianity, nor more destructive of Human Society, than Feuds and Animosities, when they divide and distract a Nation.

For whatever the seeming occasional Cause of Divisions may be; the true Original and principal Efficient, the Apostle St. James has told us. *From whence come Wars and Fightings [or Brawlings] among you? Come they not hence, even from your Lusts that war in your Members?* The Warfare, the Apostle St. Paul tells us to be that of the Flesh against the Spirit: a Warfare within our Breasts, the Cause of that within our Walls. And there, in that Service, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, are muster'd up as so many Corps; and just go before Murders: being ranked among the manifest Works of the Flesh: Manifest, as Adultery and Fornication, Uncleanness and Lasciviousness, as Idolatry and Witchcraft: Of these he tells the Galatians, having too told them so before, that they who do such things shall not inherit the Kingdom of God. And likewise admonishing those that are called unto Liberty, (and the Exhortation holds in the Civil Liberty we enjoy) that they use not Liberty for an Occasion to the Flesh, and its Lusts; but that by Love they serve one another: he then warns them, if they bite and devour one another, that they take heed they are not consumed by one another.

They who do such things, the Apostle expressly tells us, if they repent not, shall not inherit the Kingdom of God: and if they persist, he plainly intimates, they will greatly endanger

ger their Temporal *Inheritances*. For even the *Kingdom of Beelzebub*, the first and great Author of Governing Men by Parties, *if divided against it self, cannot stand*: So little Hopes has any Human to continue; if it suffer it self to be divided by his Machinations. Such a Proceeding will be justly deliver'd up, by the Divine Vengeance, to its own Natural Consequences; the Calamities of a Civil War. And this is a State by all Human Caution to be avoided; and to be deprecated at the Throne of Grace, with the most earnest Supplications: as destructive to the Conversation of Men, as the Plague; and to their Cohabitation, as a Fire. May our Enemies, if we are again to have any, fall, I should say, under that Curse; were it not unlawful for a Christian to wish it, even to them. And may we rather be remanded to the Foreign War, from which we are now deliver'd, I shou'd add: had it not gave Way and Increase to our Divisions; as if it had been training and exercising us, for another at Home. For to what other End could Changes of Government be perpetually rung in our Ears: and Mens Heads made Giddy by eternal Repetitions of Revolution? Why, under the most Legal, and Regular, and mildest Reign, actually enjoy'd; were our Imaginations to be filled with Odious Unlikely Suppositions; with the Possibility, of the utter Subversion of our Laws, and of Absolute Tyranny? Why, instead of the Rules of Submission, and Obedience, and Conservation of the Publick Quiet; are Cases ready put, of the Lawfulness of Resistance, and Duty of Rebellion? And, instead of letting Sociableness be
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one of the Properties of Human Nature; why is Mankind declared to be Wild and Savage, and originally in a State of War: and born to the Liberty of returning to it, upon any Dissatisfaction, as to their Hereditary Right, by an Uneliable Indefeasible Title?

The *Tares* of the Gospel were sown in the *Night*, and when the *Husbandmen* slept: and those, tho' to be tolerated, and not rooted out (for that Work was reserved to the Last Day) were yet acknowledged to have been sown by an *Enemy*; and were spared, for the Quiet and Preservation of the *Wheat*; not bid to be Water'd however, and Cultivated, by the Good Men. But these Seeds of Sedition, which have been sown too in the Absence of the Husbandmen, when their Eyes and their Cares were called Necessarily from Home by external Dangers; they are a Noisome Seed, that Poisons the Ground, and will Kill the Corn. The Venemous Weed is left to the Discretion of the Husbandmen: and carefully to be heeded, that it take not much root, and spread not far. And the uncautious *Gatherer* is to be warned; that, for Sustenance in the *Pot*, he meets not with *Death*. For none but a Mortal *Enemy* both to Body and Soul would have sown This: and the whole Family of the *Houholder*, to whose common Bane it grows, must be very *Sleepy*, if they neglect it.

In Political Speculations a Civil War is the utmost grossest Absurdity: and the Notions that Necessarily lead to it must be Necessarily False; it is, of it self, the greatest Civil Evil; Destructive equally of all Interests, Sacred and Prophane, Landed or Monied (for Peace with-
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in our Walls is the Fund of Funds) but if attended and assisted with Foreign Arms, an Assistance called Naturally in by both Sides, and as readily lent; it is then utter Desolation and Ruin. Our Spoil shall be gathered, like the Gathering of a Caterpillar: as the running to and fro of Locusts they will run upon us. To furious Slaughter, as between enraged Brethren, will be added from abroad greedy Devastation: and the Quarrel once left to the Decision of Foreign Swords; is not like to be soon determined; not till they are fatten'd with Blood and Plunder; 'till we have been as long the Seat of War, as the Country on which it lately dwelt, and from which it has been now so loth to withdraw.

The Civil War, that ended within the Memory of the present Generation, raged not a little, and lasted for many Years: tho' our Neighbours were not at Leisure to Aid it; to tend, and to feed the Fire. But if we go higher up, into the Times of the Saxons and Danes; did not our Histories inform Readers, the face of our Country might mind the Traveller of the Ravages then made. The Memorial Heaps of Earth, that retain no longer the Names of the Buried, are lasting Monuments of the wretched Condition of the Ages they lived in; when Wolves and Tygers, instead of Sheep, overspread the Plains.

While *Jerusalem* remained, as the Psalmist describes it to have been built, as a City at Unity within it self; and Peace was within its Walls; it was as the Mount Sion which might not be removed, and which was to stand fast for ever.

ever. But when *strife and unrighteousness* were in the City, day and night going about within the Walls thereof; *Mischief also and Sorrow* in the midst of it; and *Deceit and Guile* went not out of the Streets: it was thenceforth an easie Prey to the *Assyrian, Babylonian and Egyptian Nations*. The City fast founded upon a Rock, was removed like a Cottage: and the Joyous Place was a miserable Seat of Woe, and Theme for *Lamentations*. As afterward, when assailed by the *Romans*, it was destroyed and consumed, not so much by the Force of that Powerful Empire, as by their own Intestine Discord. The War *within the Walls*, was more Cruel than that without: and the Dis-union of their Minds did not only Ominate, but Effect, the total Demolition of their Buildings, and the final Dispersion of the Inhabitants. So necessary is this Prayer for the Quieting and Ceasing of these Intestine Divisions, to the Safety, and even to the Being of our Country: And as necessary to the Return of our Plenty. If this *Peace* be not Secured; *Plenteousness* will be Wished for in Vain.

For whereas for the Recovering of Trade, long intermitted or diverted, to its right Channel, by which Wealth is to be re-conveyed; great Application, and Diligence, and Industry, are to be used; and all Mens Heads, and Hands, to be turned that Way; our Commerce, as well as the War, wanting to be Prosecuted with Vigour, and with United Contributions: Feuds and Quarrels are known to imploy their Thoughts and Activity, on contrary Purposes. They are then most busie in opposing, undermining, overthrowing one another; and con-
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tending, not who shall enrich, but who shall dispose of the Country; who shall be of the Governing Party, the Traders of some Inland Company, that is to have the Monopoly of the Publick: In such Disputes, not only forgetting their Honest Callings, but ready to change them for the Military; and contrarily to the Spirit of the Times under the *Messiah*, to beat their *Plough-shares into Swords*, and their *Pruning-hooks into Spears*. Little Plenty will be brought into that Hive; where the Bees, instead of Labouring in their Cells, or Flying abroad to Gather; are rather intent upon Sharing the poor Remainder of the Stock; and upon using their Stings among themselves, which were given them against Drones or Robbers.

A People Angry, and Quarrelsome, will make a very disagreeable uneasie Neighbourhood to the few, Quiet, Industrious, and Honourable, Traffickers, that may be left amongst them. And these will love their Native Land very well: if they *wish not the Wings of a Dove to fly away from it, tho' into a Wilderness*; and to be *at rest from the Stormy Wind and Tempest*. But a Country under such Agitations and Disturbances can never promise it self to be a Mart for Nations; a Staple of Wealth and Plenty. As soon will a Merchant place his Magazine in a Soil liable to Earthquakes; and upon a Ground smothering under his Feet, and continually threatening Eruptions. It is Venture enough to the fair Trader to be exposed to the Storms of the Sea, to Rocks and Quick-sands there. The Harbour he steers to, is a Place of Quiet and Safety; where he shall want no new *Ensurances*.

rances. And to such a one, he will again put out to Sea.

These Considerations have peopled and enriched, a Wise Nation : and made them a sure Refuge, from the Disquiet and Confusions of other Countries ; and a Friendly, Advantageous, Habitation for the Exercise of Honest Industry. All that wondrous Increase they have attained, they owe to that *Peace within their Walls* ; which they have had the Skill all along to maintain ; and which no Force of the Late War could invade, or Artifice disturb. A Nation I mention with Honour : not to be looked upon with a Malignant Eye, but observed with a more Prudent Imitation. They shew, how *Great a small State* may grow by *Concord* : and may we never verifie that other part of the Sentence, as if left for our Motto ; and be an Example, how much by *Discord* a *Great* one may *Diminish*.

But I am sensible that I may be gone too far from the Optative, Hopeful, Sense of the Text ; and that mixing Fears and Apprehensions of the Future, with the Present Good Tydings, I may seem to have clouded the Day, and cast a Melancholy over the Thanksgiving.

And yet these well-meant Thoughts concerning a future Contingency, I need not excuse ; by pleading, either that Thanks however are now justly due, to God and the Queen, for the great Blessing, although we make not the right Use of it hereafter ; or that this ungrateful Prospect of the Evil may warn us to prevent it, and to secure and perpetuate the present Joy. I may, and I shall rather chuse

to, say; that this Foresight of a sad Possibility may serve to redouble our Satisfaction, and heighten our Thanksgiving.

For this Day has something in it, which is to be Congratulated in that Respect; and which greatly Assures us against those Fears; and credibly Promises the Re-establishment of our Tranquility, and the Return of our Plenty. That hearty Care of Her Majesty for the Publick Good, that large Wisdom and steady Resolution, which have been Blessed by the Almighty to procure us this Peace: may, we hope, by the same Divine Assistance Restore to us Quiet at Home, and Overcome all Oppositions against It. Those Prudent, and Gentle, and Patient, Methods which have prevailed upon Princes and States, and brought them to Concord: cannot sure fail of winning upon Her Subjects, to lay down their Differences at Her Feet; and submit them to Her Laws, and Her just Arbitration. And the great Affair of Reconciliation, which has been so dexterously managed Abroad, and at Distance, by Her transmitted Orders: will be more effectually transacted at Home; under Her Eye, and by Her Immediate Conduct.

This will be Her Effectual, for now it will be Her only, Care. The Heavy War, which was demised to Her Majesty with the Crown, and has since required the continual Application of Her whole Reign; is now happily ended. And she is at Leisure to set about the Work, she has long desired to take in hand: to regulate Her Domestick Affairs, and re-invigorate Her Laws; to advance true Piety and Virtue, Fidelity and honest Industry; and like

like the Queen Her glorious Predecessor (whose Example she does her the Honour to follow) to put Her Kingdom into a Course and Train of Peace and Plenty, that may convey them to future Generations.

This long'd-for Opportunity, now put into Her Majesty's Hands, is another, and a just, Cause for this Thanksgiving. The Festival is, as it were, that of a New Inauguration: She has been now Crown'd with Peace: and, for a new *Æra*, a Reign of Peace is henceforth Commencing; as glorious, we hope, for the Advantages it will bring Her Subjects; as the other, the Martial one, for the Resistance and Repulses it gave a mighty Enemy.

And, at this Her Coronation, we Her Subjects are likewise to repeat our Professions of Allegiance, and our Wishes for many Years. Our Vows of Allegiance we shall pay; not only as due to a Prince by Law, and upon a Customary Promise of Ruling by it: but upon certain Experience, and knowing Assurance, of a Gracious Government; and out of the absolute Necessity of it, for our own Security. And many, many, Years we shall pray for: Many, that she may Perform her whole Work; and Many, that she may Enjoy it: wishing there may at least be added, to the natural Course of Her precious Life, those Years she has spent in the Fatigues of War.

Our Duty to Her Majesty, such is Her Love of the publick Good, will be best shew'd by our Subservience towards It: and so will she be enabled, by the best of all Human Means, to attain it. And our Thanks to God, usually and properly attended with Acts of Compassion;
and

22 *A Sermon Preach'd before, &c.*

and more necessarily now to the many Objects the War has created ; will at present come most acceptably before Him, if accompany'd with a more universal Charity, and extended to the whole Kingdom ; with sincere Dispositions and Vows of Love, and Peace, Unity, and Concord. So may He *who maketh men to be of one mind that are in a house*, be pleased, in return, to Strengthen these our Resolutions with his Grace, and prosper them to their desir'd Effect. And so may He the Great Sovereign of Sovereigns, by his Royal Assent, answer the Optative, Petitionary, words of the Text, with a Confirmation and Grant ; and say, *Let it be Done, as it is Desired* : Himself now dismissing this Congregation hence, as by a Voice from Heaven, with this responsory Effective Benediction ; *Ye ARE the Blessed of the Lord who made Heaven and Earth ; Peace BE within your Walls, and Plenteousness within your Palaces.*

This may the Great God be pleased to Grant ; by the Mediation of Our Lord, and Assistance of the Holy Spirit. And to Them, in the Unity of their Trinity, give we, as is most due, all Honour and Praise ; vowing all Obedience, now and for ever.



F I N I S.

